THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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From the Recorder and Telegraph.

THE WESTERN CHURCHES.

Messers. Editors,

The great deficiency of ministers in the whole western section of our country, has been so often stated in your columns, that I shall not detain your readers with remarks on this point. This deficiency has been lamented in the annual reports of Education and Missionary Societies; it has been proclaimed in the journals and letters of travellers; it has been borne upon every breeze which has wafted back to their brethren in New-England the appeals of the few scattered and feeble watchmen who stand upon the walls of Zion there.

One fact on this subject, in connexion with the multitude already before your readers, may serve to show the present state of these churches. In the State of Missouri, containing a population of 100,000, there are only 6 Presbyterian ministers, two of whom expect to leave, this spring. A clergyman who has been several years there, in an earnest entreaty to some of our theological students to turn their attention towards "these goings down of the sun," remarks, that though repeatedly urged to settle as a pastor, the number of destitute churches was so great, that he thought it his duty to divide his labours among them, with the hope that they might be kept alive till help could be obtained.

But it is not merely in preaching the gospel, that this lamentable deficiency exists,—the standard of moral feeling and action is proportionably low. The Sabbath, so solemn and peaceful in the towns of New England, is in many of our western villages a day of visiting, and of riotous amusement. Instead of the monitory bell, assembling the people in the house of God, the report of the huntsman's rifle is heard, or the sound of the forester's axe, or the din of the mechanick's hammer, as, reckless alike of the laws of God and man, they pursue their sports or their labours on this holy day.

Profaneness, so far from being stamped with that ignominy which brands it in New-England, may be heard in open day in the public streets, from men who sit on the bench of justice and in the halls of legislation: men who, tho' filling the highest offices, and sworn to observe and execute the laws of the land, give the whole weight of their example to corrupt the moral feelings of the populace on this subject; nor is any of the corrupting influence of their example lost upon the lower classes in the community. I might go on to speak of the alarming prevalence and shameless publicity of intemperance, gambling and their concomitant vices, in many places; but I shall turn from this dark and painful picture with but one additional remark.

Deism and infidelity, instead of cov-

ering themselves with the meek plausible robes of a nominal Christianity, or lurking in secret places among the despised in society, stalk abroad in all their native deformity, and in not a few cases find their advocates among the judges, the lawyers, and the physicians of the land.

I was a few months in a flourishing village at the west, where, during a revival of religion, a systematick *opposition* was organized. Members of the bar and others, holding respectable stations in society, attended the evening meetings for the express purpose of making speeches in defence of Universal salvation, and to counteract as far as possible the influence of the minister Others went round from house to house, after those who were visiting the anxious, to ridicule the revival and efface serious impressions from the minds of those who were inquiring the way to heaven.

The artful objections of Hume and Priestly, and the more blasphemous ribaldry of Belsham and Paine, were brought forward in public as *original remarks*, because they knew that the minister had too little information on these subjects, to detect the imposition, or expose their sophistry.

The influence on the rising generation, of such a state of feeling among those who stand high in the estimation of the populace, can be easily imagined: and I have only to ask in conclusion, that Christian parents, whose children are to become, many of them, inhabitants of these fertile regions, will fix their thoughts upon this influence.

The evil, to be remedied, must be understood and felt;—FELT not only by those who experience its baneful influence, but by those who have the means of removing it;—FELT, not with the feeble, fluctuating emotion which a partial or hasty glance at the subject produces, but with that strong, constant, soul-exciting solicitude, which fathers ought to feel, to banish a moral pestilence from the land where their children, and children's children will reside. A. W. T.

NEW-YORK RELIGIOUS TRACT SOCIETY.

The anniversary of this Society was celebrated at the City Hotel on the evening of March 25th.

The Society published the last year an assortment of upwards of *seventy* Children's Books, suitable for distribution in Sabbath Schools. *Seventeen hundred and eighteen pages* have been stereotyped.

The number of Tracts published the last year is 754,950—being 500,450 more than in any previous year. The whole number published since the formation of the Society is 2,316,694.

The distribution of Tracts during the year has been as follows:—Donations, 36,510, Sold, 529, 712, Female Branch, 20,998, Subscribers, 5,743. Total 592,963.

A considerable number have been sent to South-America and the West Indies. Receipts during the year, $5537 60, Disbursements, $7109, 12.

N. Y. Rel. Ch.

From the Recorder and Telegraph.

MESSRS. EDITORS,—Among the *Signs of the Times* which call for gratitude from every pious heart, is the prosperity of the cause of Religious Tracts in our country. Within a year now past, there have probably been *four times* as many Tracts published in the United States, as in the year ending May 1822. Millions of our countrymen being destitute, and the number of Preachers of the gospel being so inadequate to supply them, Providence seems to have introduced the Tract System, as one by which some knowledge of a Saviour may without delay, and at a small expense, be conveyed to every family.

From the Southern Intelligencer.

DEATH OF A SUNDAY SCHOLAR

ON THE FIELD OF BATTLE.

A boy belonging to a Sunday School in a country village in England, was so refractory, so vicious, and so lost to every thing that was decorous and good, that it was necessary he should be expelled the school. As he grew in years, the evil propensities of his mind manifested themselves in multiplied acts of dissipation. At length he enlisted for a soldier, and went abroad to serve in a foreign country, leaving behind him a pious and affectionate mother, to mourn over the follies and vices of her depraved son. After a considerable lapse of time, a pious man residing at the same place, was about to go out as a sergeant to join the regiment to which this youth belonged. He knowing both the mother and son, and supposing the old woman might wish to communicate through him some message to her son, waited upon her preparatory to setting out on his journey. He found her the subject of heavy affliction, and confined to her bed. He introduced to her notice the object of his visit, and the old woman had only one boon to bestow--had only one request to make to her rebellious son. The boon was the Bible. The request, that for the sake of his poor dying mother he would read at least one verse each day. The sergeant departed. He arrived in the foreign land to which he was destined, and there he found the former Sunday school scholar as wicked a man, as he had been a boy. He lost no time in making known to him his mother's request. The sergeant said to him, "I am the bearer of the last gift, and the last wish of your poor mother." "What?" said he, "is she dead then?" "She was not," replied the sergeant, "when I left England, but I think there cannot be any doubt that she is dead before this. Here," said he, "is a Bible (giving it him) which your mother has sent you, and she has only one request to make of you, and that is, that for her sake you will read one verse a day at least." "O," said he, "if it is only one verse, here goes." He opened the Bible—he looked--he paused:—"Well," said he, "this is strange, that the first verse that caught my eye should be the *only one* I ever learnt to read in the Sunday school. "Come unto me all ye that labour and are heavy laden, and I will give you rest." He began to inquire who "*me*" was; and the sergeant, like Philip of old, spoke to him of Jesus. From this period a manifest change was observable in his conduct. It was not a very long time after this circumstance, that the regiment to which he belonged was engaged in battle. When the conflict was over the sergeant before mentioned walked over the field of blood, and discovered his late pupil lying under a tree a corpse. The Bible was opened at the passage before quoted, on which he had reposed his dying head, and its sacred pages were soaked through with his blood. Its cheering invitation had doubtless been the exercise of his dying faith. and the meditation of *that* divine record had consoled and sanctified him, being to him "a rod and a staff" through the valley of the shadow of death; and in this manner it may have pleased God to counsel him by his wisdom, and after that receive him into glory.

From the Christian Journal.

EXTRACT FROM DR. MILLER'S LETTER ON BIBLE SOCIETIES.

"I consider the Scriptures as the only infallible rule of faith and practice; and as a sufficient rule for all who approach them with humble and honest hearts. I am, therefore, perfectly willing to co-operate with any and every person in sending them, without note or comment, to every son and daughter of Adam. I consider it as a privilege and an honour

to be a member of the American Bible Society and of every other Bible Society within convenient reach; and my impression of the importance of these societies in promoting the best interests of the world, is so far from being impaired, that it is daily becoming deeper.

"In full consistency, as it appears to me, with all this,—when I go into the pulpit, I think it incumbent on me, not only to recommend the Bible, in general, to my hearers, but also to declare to them *how I understand it.* When called upon to assist in ordaining a minister, I deem it indispensable to ascertain, by appropriate measures, how the *living teacher* whom I am about to aid in sending forth, is likely to explain the Word of Life which we commission him to preach. And when an opportunity is presented, I do not fail to recommend and Circulate the Confession of Faith, and the form of Government and Discipline of my own Church. But I should abhor the thought of withholding a Bible from an ignorant destitute fellow-creature, until I could accompany the delivery of it with my own Formulas and articles. Just as soon should I think of withholding a piece of bread from a starving beggar, until I had previously engaged him to come under the government of my own family. I am quite willing to trust the Bible alone in the hands of every inhabitant of the globe; and to leave the question, whether they shall be connected with this or that denomination, to their own serious and deliberate decision, aided by that enlightening and sanctifying Spirit, who leads his people into all necessary truth. If I believed, indeed, that the peculiarities of the church of which I am a member, were essential to salvation; or that it was impossible for a serious inquirer to understand the fundamental doctrines of Scripture, without the assistance of my formularies and expositions, my conduct would be different. But as I believe neither, I am, of course, not embarrassed with any of the consequences of such belief. It is time enough, in my opinion, when persons make inquiries with a view to join a particular denomination, or put themselves in the way of being taught its peculiarities, to meet them—if candidates for private membership, with those views of doctrine and order;—or if aspirants to the ministry, with those "Creeds and Confessions"—the reception of which appears to me indispensable to the attainment of ecclessiastical concord and edification.—Thousands and tens of thousands who will never have an oportunity of coming within the pale of my own Church,—and who might not be disposed to do it, if they had,—may yet be willing to receive Bibles from any hands, and may be for ever benefited by them. Ought I to withhold from them the precious gift? I dare not do it. And I am so far from seeing an inconsistency between this decision, and the doctrine which havel taught concerning Church "creeds," that they appear to me to illustrate and strengthen each other."

I am, Sir, yours respectfully,

SAMUEL MILLER.

Princeton, Dec. 24th, 1824.

From the Recorder and Telegraph.

MISSIONARY INTELLIGENCE.

[*Collected from the Herald for May.*]

Ceylon.—The missionaries in Ceylon have it in contemplation to establish in the district of Jaffna, at the north part of the island, a College for the Literary and Religious Instruction of Tamul and other youth, a measure which the state of the schools under their care seems to render particularly desirable. At the latest dates, the number of schools in Ceylon was not less than 50, containing an aggregate of about 2000 scholars; of which 250 are females. Besides these, they have received into

their families, and are educating under their entire control, 150 boys and 30 girls; forming what is called the Boarding Schools. Such of these boys as have been longest under instruction, are now fitted, with proper helps, to prosecute successfully the higher branches of Tamul learning, to enter upon the Sancrit, or to apply themselves to European literature and science, as may be found expedient in reference to the course of life which they expect to pursue. The great inconvenience of conducting so many branches of study at 5 different stations (for at so many the boys are now distributed) suggested the idea of a *Central School or College* —The immediate objects of the College, according to the plan proposed, are, to give native youth of good promise a thorough knowledge of the English language; the cultivation of Tamul literature; the Sancrit language; Hebrew, and perhaps Latin and Greek in some cases; together with the sciences usually taught in the United States.—It is designed to have a President, and three European or American Professors. Young men between 12 and 25 years of age, will be admitted when properly qualified, to whatever caste, sect, or nation they may belong. Course of study to continue 6 years; during all which period the Bible will be studied *daily*, being made, as far as practicable, the text-book of the College. The whole expense of a scholar,—food, clothing, books and incidentals,—may be estimated at $30 a year, —it is believed that, if this College can be established on a firm basis, it will be of immense importance in training up and educating *native preachers* to tell the millions of their countrymen the glad tidings of salvation.

A letter, dated Feb. 28, 1824, mentions that a few days previous, the following persons had been admitted to the church: Parian, a young man residing with Dr. Scudder,—Levi Beebe, a boy in the Boarding School at Batticotta—and Katheran, formerly a heathen in one of the villages of Menepy.—Bible Societies have been formed at Batticotta, Oodooville, and Tillipally, auxiliary to the Malagum Bible Association; and it is interesting to remark, that most of the children supported by charity, deny themselves of one meal a week, that they may contribute what is thus saved, to this benevolent object. The missionaries are extremely anxious that more labourers should be sent forth into that field, which is now white and ready for the harvest.

Bombay.—The number of Schools at Bombay under the care of the missionaries, chiefly instructed by native teachers, is *thirty-nine*. These Schools have of late been regularly continued on the Sabbath; on which days, however, nothing is taught but what is purely religious. The translation of the whole New-Testament has just been completed, and will be put to press ere long.—Here too there is a loud call for *more missionaries*.

It is afflicting to learn, that the Rev. John Nichols, one of the missionaries at this station, has been called to his long home. He died on the night of Dec. 9, 1824.

The formation of upwards of 50 Missionary Associations is announced in this number of the Herald. Receipts in the Treasury from March 21st to April 20th, inclusive $5,022 89 cts.

BURMAN MISSION.

We have persued a letter from Mr. Wade, to the Corresponding Sec'y. dated Calcutta, November 18, 1824. He states, at considerable length, his reasons for leaving Rangoon. In the disturbed state of the country, Missionary operations were suspended; as there was no intercourse with the natives, and all the converts, except Moung Swaba, had fled. The Mis-

sionaries, moreover, were exposed, in consequence of the situation of the Mission house to the danger of falling again into the hands of the Burmans. The health, too, of Mr. and Mrs. Wade, was somewhat impaired; and the difficulty of procuring provisions, of a suitable kind, furnished urgent motives to repair to Calcutta. The scarcity of provisions may be inferred from the fact, that eggs were sold for $1 50 per dozen; milk milk for $1 per pint, butter $1 50, and beef, $1, per pound. Mr. and Mrs. Hough designed to follow Mr. Wade as soon as practicable.

No intelligence had been received from Mr. Judson, and his associates, at Ava. Mr. Wade expresses serious apprehensions respecting their fate; but his own critical escape operated, without doubt, to increase his fears on their account.

The English Missionaries at Calcutta have generously furnished, for the use of Mr. Wade, without expense, the house formerly occupied by the Rev. Eustace Carey Here Mr. W. and his wife are employed, in the study of the Burman language.—Mr. Wade has commenced an undertaking of some importance. He designs to print at Calcutta, a Vocabulary of the Burman language, comprising, all the words collected by Mr. Felix Carey, Mr. Coleman, Mr. Judson, and others. It will form a volume of three or four hundred pages, and its publication will not only be without expense to the Board, but probably productive of some pecuniary profit. The edition will consist of three hundred copies; and the Supreme Government of Bengal have agreed to purchase one hundred copies, at ten dollars each. This Vocabulary will be an invaluable help to Students of the Burman Language. Heretofore, many months have been necessarily wasted in the commencement of this study, merely from a want of a work of this kind. The hand of providence is visible, in furnishing this opportunity to publish it. Perhaps, Mr. Wade could, in no circumstances, in the same space of time, perform a more valuable service to the Mission.

[*Col. Star.*

From the Boston Recorder and Telegraph.

THE BIBLE AND ITS ENEMIES.

It has been stated in this paper, that the Pope of Rome has manifested, of late, a degree of hostility against the free circulation of the Scriptures, which is uncommon even for "His Holiness." It has been stated also, that through his influence, the Turkish Sultan has issued a firman prohibiting entirely the circulation of the Scriptures in every part of his dominions: and further that the English Missionaries have been required to withdraw from the empire of Alexander,—for what reason we did not pretend to decide. The following letter from a gentleman in Europe (it is not stated what part) to the Editor of the Christian Advocate, published at Philadelphia, throws some additional light on these remarkable movements. Speaking of the circulation of the Scriptures, the writer says:

"In Russia, I lament so say, the good work is languishing, and apparently almost ready to expire. Henceforth no copies of the scriptures are to be distributed in that vast empire, not even amongst the Tartars and Mahomedans, but through the hands of the *clergy of the Greek church:* and the Persian translation, made at St. Petersburgh, suppressed. The Pope, the Jesuits, and the powers of darkness, are most actively working, in ways almost inconceivable: even so far as to have moved the Turkish Divan to issue a firman against the circulation of the Scriptures. This was especially the act of his Holiness. But it is wonderful how these crooked

measures are, in many instances, counteracted. Let us still rest confident, that "greater is He who is for us, than all they who are against us." The work is the Lord's, and we may "look to the everlasting hills, from from whence cometh our help."

Papoff, the late valuable Secretary of the Russian Bible Society, is under a criminal prosecution, for translating a book of Gossner's, in which the perpetual virginity of Mary is combated—as are two others. The Emperor Alexander, it is said, is really shackled by the noblesse and the clergy of the Greek church; who feel that the flood of light which has been let in by the circulation of the Scriptures, may prejudice them. Prince Galitzin has been obliged to resign, as minister of religion, and to give way to others. Could not your periodicals do much good by noticing what is going forward, (particularly in Russia) frequently and powerfully, so as to excite public attention."

From the London Jewish Expositor.

THE JEWS.

The Jews in Barbary are numerous; but, with the exception of those at Tunis, very ignorant. In a mountainous tract of country, commencing 60 miles from Algiers and reaching towards Tangiers, there are at least 4000 Jews. They are deplorably ignorant; know little or nothing of Hebrew, and cannot read. Arabic is the vernacular tongue. The rabbies themselves are possessed of very little information; neither do these Jews keep the ceremonies, such as the passover, feast of tabernacles, &c. The difference between them and the Mahomedans seems to consist in little more than in the time of performing circumcision, the Jews doing it when the child is eight days old, but the Mahomedans when it is thirteen years; and in their declaration of faith in the unity of Jehovah, the Jews say, 'there is but one God,' while the Mahomedans add, 'and Mahomed is his prophet.' But the Jews are sadly persecuted. If a Mufti knows that a Jew writes Arabic, he will cut off his hand. Nevertheless the Jews are numerous. At Tunis, during the life of the late Bey, there were 15,000. Now they are oppressed by the Bey, and many have fled to other places; but about 9000 reside there still. At Tripoli there are 2500, at Algiers 3000. In this last place they are treated worse than at the others. The English Vice Consul at Algiers is a Jew named Ben Salmon.

From the Winchester (Va.) *Republican.*

FEMALE MUNIFICENCE.

A lady of Charleston, (S. C.) founded a scholarship in the Princeton Theological Seminary $2,500

Miss Knox bequeathed to the New-Brunswick Theological Seminary $2,000

Mrs. Norris, of Massachusetts, bequeathed to the Andover Theological Seminary $30,000

The ladies of 300 congregations have constituted their pastors life members of the American Tract Society $6,000

The Ladies of 200 congregations have constituted their pastors life members of the American Education Society $8,000

The ladies of four hundred congregations have constituted their pastors life members of the American Board of Commissioners for Foreign Missions $12,000

The ladies of six hundred congregations have constituted their pastors life members of the American Bible Society $18,000

The ladies of about 50 congregations have constituted their pastors life members of the United Foreign Missionary Society $1,500

THE LUMINARY.

LEXINGTON:
WEDNESDAY, JUNE 1, 1825.

A CANDID APPEAL.

We feel the necessity of appealing to the public upon the subject of the interests of this paper; and we shall do so with the utmost candor.

The opposition which has been made to our journal, has been almost unexampled. The avowed infidel has opposed it: The *new-light* has opposed it, perhaps with a yet more bitter rancor: It has been opposed by the philosophic advocate for *natural religion:* And, in a word, it has the singular honor (no, we trust, not altogether singular) of having met an enemy, in almost every foe to our Holy Religion, as well as in many a mistaken person.

Of the mass of objections which have been made to us, the two following may be mentioned in particular.

1. "Our paper is merely religious."

To this allegation we have but little to respond. Our view, at first, was to publish a religious journal; and to this resolution we have thought it our duty mainly to adhere,—though matter which was not particularly religious has by no means been altogether excluded. And is it not important that a Christian journal should be maintained, in the extensive and populous region for which ours was especially designed?—Surely this truth will not be denied. On the other hand, it seems to be admitted, at least by a vast proportion of the pious amongst us—that such a journal is needed, and cannot well be dispensed with: And the demand which is continually making upon us, for *missionary news* more especially—is clear evidence upon this topic.....Our paper then—intended as a religious paper—cannot have done amiss in adhering to its chief purpose;—and the more, as there is nothing in the distracted *political* condition of the country, to tempt us to turn aside into that field of inquiry.

2. "We are sectarian; and our paper was gotten up for sectarian purposes."

This assertion we must deny. The journal was got up for no purpose of a sectarian character; nor has any such purpose been attempted to be subserved in its columns.—We have collected and arranged missionary, and other religious, intelligence. We have offered our views on topics connected with our common christianity. We have sometimes opposed, what we thought, and still think, *radical error.* We have *endeavoured* to be faithful—though we cannot say we have *been* faithful—in the midst of this *charitable* generation. In short, we would appeal to our successive numbers for the refutation of the objection in question: Though, if it be a specification of the general charge of sectarianism, that we have now begun to turn some particular attention to the "Centre College," at Danville; to this specification, we would take much pleasure in *pleading guilty.* We are indeed quite in favor of western letters generally, and are anxious for their encouragement: nor shall we *be likely* to fall out with any place of instruction, because it has pleased the legislature of our country not to wrest it from the hands of *orthodoxy* (if the word may be pardoned) of whatever particular name. We shall be in favor of this college at Danville—and *shall* do justice to other institutions—so long as they shall be *neither sectarian partizans, nor enemies of essential Christianity!*

Such, then, do we take to be the main objections to this paper;—a work to which—though with far less ability than zeal, we own we have been devoting what time we could spare from

our (to us) more necessary avocations. We trust that these objections have been satisfactorily answered. There are, however, many other objections to us, for ought we know, though we think, so far as we have heard them, that the objections which have *reached* us, are at least nearly akin to the two which have been stated.

Now, therefore, may we expect the continuance, and the increase, of the public confidence?—That confidence we *have*, in *some measure*, but not sufficiently. We need more subscribers. We have gone, hitherto, upon the plan of a meagre reward of labor, to the printer—and of gratuitous service, on to the part of the editors—of our journal: but it will at once strike, that there must, presently, be some *surety as to emolument*—and that, not only to printer, but to editor likewise. For to "labor for nothing, and find oneself," (to use a vulgar phrase) is not entirely satisfactory. And although we have now about 900 subscribers;—yet when it is recollected—that subscribers are not always punctual—and that in our case, there is no *advertising* profit,—it will be admitted that we require the efforts of our friends, to make up for the loss of subscription which *may* take place at the end of the year, and to place us on a yet more respectable footing.

Of one thing, in candor, we will advise, more particulary, our friends the members of the Kentucky Synod. Since they passed their *resolution* in our behalf—we have obtained *fewer subscribers*. It is likely that—whilst, to others, this resolve of theirs placed us in the light of a *Sectarian press*,—they have done but little for us *themselves*, to counterbalance the ill—and have left us the sufferers, from prejudices in part occasioned by their friendship. Upon these members, therefore, we have a *strong claim*:—a claim, arising from our, and their, common Christianity,—and a claim growing out of the vindictive hate, the baseless misrepresentations, and the foul surmizes of the infidel party in this country. And while we appeal, thus especially, to the *Synod;* we doubt not but they will hear us, and the people with them: And, further—whilst we are resolved that the "Western Luminary" *go on for another year;* we are not without strong hopes that it will go on with better prospects, having that support of a pecuniary kind which is like oil to the lamp or rain to vegetation, and for the want of whose stimulating power, to talent and to zeal, a very respectable eastern paper has recently been compelled to change its plan, from gratuity to that of the reward of labor.

It is not certain that all the persons now engaged in this work will be engaged in it for the next year: If, however, any change be made; the prosperity, and usefulness, of the design, will by means be lost in our view.

N. B. If any subscribers desire to discontinue their papers; they will please make their wish known, and pay their arrearages before the completion of their year. Also new subscribers will please to send forward their names as early as they can with convenience.

FOR THE LUMINARY.

On the Inspiration of the Sacred Scriptures in general—and more particularly of the New Testament.

(No. IV.)

5. THE CHURCH RECEIVED THE ORAL INSTRUCTIONS OF THE APOSTLES AND THEIR BOOKS AS INSPIRED FROM THE EARLIEST AGES. Here it is of course understood that we reject utterly the doctrine that the church gives any authority to the Scriptures. It is precisely the reverse; her being, as well as her authority flows from the Scriptures.—But then, surely, the early christians had the best opportunity of knowing

whether instructions orally given, were inspired, and whether books written were inspired, that we can well imagine. Now we know that myriads of Jew and Gentile converts did receive their oral instructions as divinely derived, and profess to be converted by their instrumentality, and did become, through seas of blood, their followers, their most faithful and honest adherents. This we say, is a fact which none can deny who gives any weight to historical testimony. Now these people had every earthly inducement to reject the Apostolic claims, and to refuse them their countenance; yet we know they did receive the Apostles as men sent of God, as infallible teachers, as *divinely inspired*. And as they had the best means possible to judge in this matter, is not their reception of them as teachers sent from God, a striking proof that they indeed *were so*. In addition, we know the particularity of the primitive church in "trying them which said they were Apostles and were not."—We know they "found them to be liars," according to the Scripture, and rejected them. We know, too, their most anxious care in regard to the canon,—that there were multitudes of books rejected,—that on so vital a subject, they would spare no pains to arrive at the truth,—that in consequence of this great care, they rejected for a long season the very genuine Epistle to the Hebrews, and for some time refused to receive it into the canon, not because they doubted, or could disprove its divine derivation, but only because they differed in their opinions concerning its author. And yet they did after all this care, and discrimination, receive and hand down to us, (the renowned Alexander Smyth's assertion to the contrary notwithstanding,) our present New-Testament, as canonical; —that is, as inspired, as infallibly and fully, the word of God. It was thus the whole church received all the books of the New-Testament, read them in their assemblies, quoted them as authority against errorists of every degree, drew from them all their rules of duty and of life, commented on them and exclusively instructed others in religion from them. Now if these positions be true, and that they are, none can decently deny, it must follow that the New-Testament is an inspired book.

6. THE TESTIMONY OF THE FATHERS COMES IN HERE AS AN INTERESTING PROOF OF THEIR INSPIRATION. Clemens Romanus, contemporary with Paul the Apostle, says, "the Apostles preached the Gospel, being filled with the Holy Ghost." Meta Plerophorias pneumatos Hagion. Epistle to the Corinthians 42d. sec.

POLYCARP, who was John's disciple, and died A. D. 167, says to the Phillipians, "that none could attain the wisdom of Paul, by which he wrote unto them,—by attending to which, they might be built up in the faith delivered to them." Sect. 3d.

JUSTYN MARTYR, who was martyred A. D. 165, says, "that the Gospels were read in the assemblies, as the Holy Prophets, as being written by men,—mestois pneumatos Hagion,—full of the Holy Ghost."

So IRENEUS, who was martyred A. D. 202, says, "the Lord of all things gave the Apostles authority to preach the gospel—by them, we have known the truth, the doctrine of the Son of God; for to them he said, "he that heareth you heareth me;"—"that they *preached and then wrote* this Gospel by the will of God, to be the foundation and pillar of our faith;" and adds, "All the Apostles knew the truth by revelation,—and as with Paul, so with the rest, "they were not of man, neither by men, but by Jesus Christ and God the Father." Chap. 1st.

THEOPHILUS, who was cotemporary with Ireneus, says, "There is a consent between the things spoken by the

rophets and in the Gospels, for they oth spake by the same Spirit."

CLEMENS ALEXANDRINUS, who flourished about the close of the second entury, writes, "the Apostles partook of he Holy Spirit, were disciples of the pirit; that they and the prophets were aught by the same Spirit; and the criptures they gave by authority rom God."

So ORIGEN, A. D. 230, says, "the flatus of the Spirit was the source of he Scriptures which were had through he Apostles, that their writings were he canon of the heavenly church of esus Christ." And the fathers call he New-Testament Scriptures generlly—"Divine Oracles"—"Wisdom of God"—"Voice of God"—"Perfect and ell tuned organ of God, giving from ifferent sounds one saving note." This is so full, so explicit, in ages so arly, when there was so much particlarity about the labor, so much *necessiy* to *guard* on the one hand, and so may *facilities* for *detecting* fraud on the ther, that this external testimony is ruly satisfactory and forcible to impartial minds.

We were mistaken in our statement f the No. of Students of Centre College. There were not so many as 90. -We have no doubt, however, but the present No. will increase. We make his correction, in part, to oblige our friends at Danville, themselves—who do not wish to have any factitious prosperity attributed to their institution.

From the American Journal.

"Remember the Sabbath day to keep it holy."

This divine command is admitted by nearly all, who believe in the Christian Religion, to be obligatory, upon all men at the present day. Such a conclusion, however, would not be gathered from the regard which, is *actually* manifested for this holy duty, by a considerable portion of our people. It may, perhaps, be useless again to mention the melancholy fact, *that the Sabbath is most shamefully profaned.* But, whether men will hear or forbear, the truth *must* be sounded in their ears—duties *must* be urged—motives *must* be presented—and the sanctions of the *Law* must be declared. Such is the nature of Him, who "blessed the Sabbath day and hallowed it," that he will not allow sin to triumph, nor his holy authority to be disregarded—not even in the present life, where man is left to prove his character in the most free and ample manner. God does not long suffer his sacred institutions to be profaned by whole nations, without giving signal and *awful* displays of his indignation against disobedience. In the early history of our race, a whole world, save eight persons, was swallowed up in the billows of the great deep, 'because the earth was filled with violence and corrupt before God.' 'Because their sin was very grievous,' the cities of the plain were consumed with fire from Heaven. Look at the threatening of God against the Jewish nation, for the very sin under consideration. "But if ye will not hearken unto me, to *hallow the Sabbath-day*, and not to bear a burden—then I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

And does not the spirit of this very command and threatening reach us? Is not God still jealous of his honour? And is he not true to perform that which he hath spoken? While we continue to violate that day, which should be held sacred to devotion and the service of God—while the authority of our nation orders that engine of secular business, the Post-Office department, to carry on its operations through every section of the Union, in defiance of divine authority, well may the sincere reverer of God's commands, and the pious observer of his providential dealings, lament and take up

this expostulation; O America, despise not the forbearance of thy God, who hath hitherto dealt so graciously with thee. ALBYN.

REVIVALS IN GALEN AND WOLCOTT.

The Rev. Jabez Spicer of Galen, in Wayne co. N. Y. writes as follows under date of the 10th inst. to the Rev Mr. Bruen, Corresponding Secretary of the Domestic Missionary Society.

Rev. and Dear Sir:—In my last I informed you that the Lord had begun a good work in this place. I have now the pleasure of informing you that He has been graciously pleased to continue the outpouring of his Spirit upon this people; not less than 150 are hopeful subjects of renewing grace. Forty-one were admitted to the communion of the Presbyterian Church the last Sabbath in March; seven now stand propounded, and many more are wishing to unite the first opportunity. The revival began in the village of Clyde, and spread through the East part of the town, and is still advancing. The week past there has been a favourable appearance in the West part of the town. *N. Y. Obs.*

REVIVAL IN IPSWICH.

A letter received in this city from Ipswich, Mass. dated April 5, says, "You will rejoice that God has been pleased to pour out his spirit upon this town. About 45 entertain a hope that they have passed from death unto life. The work is still going on. A large number attend our Inquiry Meetings, which are held every Monday evening. Other meetings are frequent and crowded." *Bost. Rec. & Tel.*

REVIVAL IN CHILICOTHE, OHIO.

Sine the last Ohio Annual Conference, which was held in September, up to this date, (February 16th,) there have been added to our society in this place two hundred and twenty-eight new members! viz. in the months of September, October, and November, 8—December, 65—January, 96—two weeks of February 59—Total 228.

Meth. Mag.

Extract of a letter from Mr. J. B. Potter, to the Editor of the Baptist Register, dated

Clyde, April 11, 1825.

Dear Brother—The village of Clyde has enjoyed a season of refreshing from the presence of the Lord. Since the fifth Lord's day in January last, (inclusive) 45 persons have been baptized and added to the Baptist church, 41 to the Presbyterian church in this village, and a few have united with the Methodist society.

The Rev. Isaac M'Koy, in a letter dated at Carey, on the 1st ult. says, "The Lord is still blessing us. Twenty have been baptized as the fruit of this blessed revival; eight of them, white men in our employ, one old Potawotomie woman, and eleven of our Indian scholars. An old chief, Roungee, who has been received by the church, is now gone to his hunting grounds to inform his party, and invite them hither to hear the Gospel, expecting to return and be baptized in about eight days.

The Moravian Missionaries, among the Esquimaux, under date of July 29, 1824, state, that 'the cold, last winter, was intense. For a long time Fahrenheit's thermometer sunk to 20, 30 and 38 below O.' They inform us, that their labours are blessed, and their settlements in that country are prosperous. Brother and sister Kohlmeister, after *thirty-four years* faithful service, in that mission, were about to return to Europe. What an admirable devotion to the cause of Christianity! How deep and sincere must be their convictions of the truth the

reach, and how great their zeal for e spread of the Gospel!

Demo. Press.

THE ISRAELITES.

The pope has lately issued an edict r the conversion of the Jews, of hich the following is an extract: "In rder the better to spread the light of e gospel among the Israelites, the easures taken during the time of f pope Clement VIII, to compel Jews attend Catholic sermons, and which as only interrupted by the recent olitical events to which Italy has een a prey, are re-established from e date of 1st March last." The dict afterwards orders "300 Jews to ttend sermon every Saturday even-ng, and that according to their turn, here shall be amongst them 100 indi-iduals aged from 12 to 13 years, and 50 girls and women of the same age. Each time that a Jew misses sermon, when it is his turn to attend, he shall pay a fine of 5 pacli; no excuse will be admitted; if the oldest Jews do not denounce the defaulters, they shall be fined 30 soudi."

Who, after reading the foregoing, will not encourage a Society, which has for its object the security of the civil and religious rights of Jewish converts to Christianity, and the bringing about of that conversion, by means more consonant to the spirit of the Gospel? *Israel's Advo.*

WORSHIP OF THE JEWS.

It is known, perhaps, to most of our readers, that for many ages the public worship of the Jews in the synagogue has been performed in the Hebrew language, which very few of them understand. Every friend of pure religion will be gratified to learn, as we do from a southern paper, that the synagogue in Charleston contemplate changing this custom, together with several others which have hitherto been preserved with as little reason. The greater part of the service is to be performed in English, many rabbinical institutions and useful ceremonies are to be laid aside, and music is to be introduced, as in Christian churches. These improvements are said to meet the approbation, not only of American, but also of foreign Jews residing in the city. Reason and piety alike applaud the measure.

Reli. Intel.

From the London Evangelical Magazine

LONDON JEWS' SOCIETY.

The prospects of this institution seem highly encouraging, particularly in Germany and the Holy Land. "There is," writes Mr. Wolf, one of the Agents of the Society, "now at Jerusalem, by God's grace, a feeling and a Spirit of inquiry excited among the Jews, even according to the confession of the Rabbies, which never existed among them before."—Of *Damascus*, where the Jews were under great oppression, Mr. Lewis writes:—"Jews were to be seen, old and young, from morning until evening, crowding the street in demand of books, for themselves, their families, and their schools."—At *Aleppo*, Mr. Wolff says, "I have daily conversations on religion, either with Catholics or Jews, often till after midnight. I preached the gospel to a great crowd of *Aleppine Jews*, when several of them declared aloud, that I had spoken the truth."

SIGNS OF THE TIMES.

The London Evangelical Magazine, in speaking on this subject, remarks, that "the day we live in is big with events, which have an important bearing on the cause of religion universally, and on the present and future happiness of the human race. We are approaching that era in the history of the world, when the blessings of civil and religious liberty will be enjoyed by all the children of men. This is the

high decree of the God of heaven, and though earth and hell combine to oppose, it must and shall be accomplished in due time. Yet we are not to expect that this great revolution will be brought about at once, and without a struggle. They must be little acquainted with the history of mankind who flatter themselves that Satan will quietly suffer his dominions to be invaded and overthrown without an effort of resistance. He is at this time uniting his forces, political and ecclesiastical, into a grand confederacy against civil and religious liberty. We see Emperors, Kings, Princes, Popes, Prelates, Priests, and Jesuits, together with the false prophet, all conspiring to stop the progress of knowledge, and the enlargement of the Messiah's kingdom among men. 'He that sitteth, in the heavens shall laugh. Jehovah shall have them in derision.' The events which are taking place justify these remarks. The Grand Sultan has issued a firman forbidding the circulation of the Scriptures, and commanding all who are possessed of copies, to deliver them up. The Greek ecclesiastics of the higher order are also discovering their hostility to the Bible. The bulls of the Pope and the re-establishment of the order of the Jesuits are unequivocal proofs of their concurrence.

N. Y. Reli. Chron.

Anticipations realized.—The Rev. Dr. Bogue, in his speech before the London Missionary Society, makes the following statement: "The great Jonathan Edwards, when speaking of the Millennial state, says, 'There may be found divines even amongst the Hottentots,' as if that would be one of the most wonderful of all wonderful events. There *are*, we trust, some such among the Hottentots; but there are already *thirty* in the South Sea Islands, who are teaching their countrymen the gospel of Jesus Christ. We have also a Christian Chinese whom we are delighted to see amongst us this day, whilst another is left at home to preach the word. There is also a Samuel Flavel, (a good name) a converted native, preaching in India, and God is granting him much success, so that several of the natives have been converted and baptized.

N. Y. Rel. Chron.

From the Nantucket Inquirer of May 2.

South Sea Islands.—We learn by the Maro from the Society Islands, that vast improvements are there making in the arts of civilized life. At *Otaheite*, a Sugar manufactory has been established, where excellent Sugar is made from the native cane. At *Eimeo*, a building designed for a cotton manufactory, has been erected—the machinery for spinning and weaving was imported from England in November last, and is to be put in motion by water power. The whole was in a state of forwardness; and there will be no scarcity of stock—for cotton, said to be of the first quality, grows spontaneously in abundance. Samples both of Sugar and Cotton were brought home in the Maro.

Expedition to the North Pole.—The Baron de Wrangall has been engaged for several years with a large party, in exploring and surveying the northern coasts of Siberia, on the ice, in ascertaining whether Asia and America are separated by water, and in endeavouring to reach the pole on the ice. The first two objects he is said to have completely accomplished.—It is now considered certain that the two continents are entirely separate. His attempts to reach the north pole on sledges drawn by dogs, failed in consequence of their meeting with an open sea. In March, 1822, the party left Niji Kolymsk, and directed their course N. E. upon the ice. After travelling twenty-two days, a distance of two hundred and thirty-five miles,

they met with the open sea in N. latitude 73d. 3m., and finding it impossible to proceed further northward, returned, after a journey on the ice of forty-six days, without any kind of shelter, where the thermometer never rose above 15 degrees below freezing, and frequently fell to 24 degrees (of Reaumer it is supposed) below freezing. In an attempt to reach an island which was said to lie N. E. of the cape of Chalagskoi, they encountered a tempest which lasted many days, and broke up the ice, even to the southward of the party, so that they were several days on a floating mass, surrounded by immense heaps of broken ice, in total want of provisions, and exposed to the greatest dangers before they were able to reach the land. The return of the party, and the details of their expedition, are impatiently expected in Europe.

Bull. Univ. July.

The East Florida Herald says, it is understood that Gen. LA FAYETTE will locate his township of land in Florida, at or near the seat of Government, and that Gen. CALL is his agent for this purpose. He offers for sale one-half of it, and the other half he will retain.

INFLUENCE OF SABBATH SCHOOLS.

"The influence of Sabbath Schools is seen in a country noted for its rebellion. In the counties of Antrim, Armagh, and Londonderry, in Ireland, the number of children educated in Sabbath Schools is to the whole population as 1 to 12. These are *peaceable and quiet counties.* In the county of Limeric the proportion of Sabbath School children is to the whole population as 1 to 977! This county is but too well known for its *atrocities and murders.* Says an Irish gentleman—'There have above 150,000 children, and 7,000 adults, entered the Schools of the Hibernian Society since its formation—and I have never heard of one scholar, who has been educated by us, being arraigned for any crime."—A parallel is not to be found on the record of any institution." *Rec.*

DEFECTIVE THEOLOGY.

A theology which depresses the standard, which overlooks the motives, which dilutes the doctrines, softens the precepts, lowers the sanctions, and mutilates the scheme of christianity, which merges it in undefined generalities, which makes it consist in a system of morals that might be interwoven with almost any religion, (for there are few systems of religion which profess to teach immortality,) a theology which neither makes Jesus Christ the foundation, nor the Holy Spirit the efficient agent, nor inward renovation a leading principle, nor humility a distinguished characteristic; which insists on a good heart, but demands not a *renewed* heart, but insists not on the necessity of a changed nature,—such a thelogy is not that which the costly apparatus of Christianity was designed to teach us; *but such a system is* SOCINIANISM. *Ib.*

A HINT TO PERSONS IN BUSINESS.

The history of every day is a striking commentary upon Scripture. We have seen many who *would be rich;* (1 Tim. vi. 9, 10.) they were resolved to be rich if possible; we have seen some fall into divers temptations and snares; we see some who have pierced themselves through with many sorrows; it will be well if none are finally drowned in perdition. A man may be rich with the Lord's blessing, and be comfortable to himself, and a blessing to others; and a few are so. But they that will be rich, are usually both miserable and mischievous. NEWTON.

From the Christian Advocate.

THE PEARL OF GREAT PRICE.

Whither goest thou, pilgrim stranger,—
Wand'ring o'er this darksome waste?
Why so lonely?—unattended,
Whither, whither, dost thou haste?

From the pride of wealth and splendour,—
From the gay, fantastic round;
I would fly, with no defender,
Save the Friend with virtue found.

I no boon from fortune covet,
Charms me not Golconda's mine;
Wisdom's gem is all I seek for;
I would bend me at *her shrine*.

Know'st thou not, that Wisdom's treasures
In the bed of ocean lie;
Deep beneath the wat'ry billow,
And conceal'd from vulgar eye?

On the rocky bed of ocean,
Sparkle gems of every dye;
In their mossy cells they glitter,
And elude "the vulture's eye."

Still a star that gilds the billow
Strikes the abyss with *ray so bright*,—
Pilgrim thou may'st find thy treasure,
Aided by celestial light.

Bethlehem's Star will lead thee onward,
Tho' dark storms and tempests come—
Mark thy pathway clear before thee,
Till thou gain thy heavenly home.

A THOUGHT ON DEATH,

By Mrs. Barbauld—Written at her eightieth year.

When life in opening buds is sweet,
And golden hopes the spirit greet,
And youth prepares his joys to meet,
Alas! how hard it is to die!

When scarce is seized some borrowed prize,
And duties press; and tender ties
Forbid the soul from earth to rise,
How awful then it is to die!

When one by one those ties are torn,
As friend from friend is snatched forlorn,
And man is left alone to mourn,
Ah! then how easy 'tis to die!

When trembling limbs refuse their weight,
And films, slow gathering, dim the sight,
And clouds obscure the mental light,
'Tis nature's precious boon to die.

When faith is strong, and conscience clear
And words of peace the spirit cheer,
And visioned glories half appear,
'Tis joy, 'tis triumph then to die!

THE SOUL.—*By Montgomery.*

What is the thing of highest price
The whole creation round?
—That which was lost in Paradise,
—That which in Christ was found—
The soul of Man—Jehovah's breath
That keeps two worlds at strife;
Hell moves beneath to work its death,
Heaven stoops to give it life.

God to reclaim it did not spare
His well-beloved Son;
Jesus to save it deigned to bear
The sins of all in one;
The Holy Spirit sealed the plan,
And pledged the blood divine,
To ransom every soul of man;
That price was paid for mine!

And is this treasure borne below,
In earthen vessels frail!
Can none its utmost value know,
Till flesh and spirit fail?
Then let us gather round the Cross,
That knowledge to obtain,
Not by the soul's eternal loss,
But everlasting gain.

HOPE.

Hope's bright star, I hail thy dawning,
O'er my dark and trembling heart;
Sweet precursor of the morning,
Cheering rays dost thou impart.

Placed within the soul's horizon,
By the hand of love and power,
Higher still and brighter rising,
Thou dost gild the darkest hour.

In the night of poignant sorrow,
In the gloom of deep distress,
Light from thee my soul shall borrow,
Light to comfort and to bless.

May no cloud obscure thy shining,
Hiding thy sweet beams from me;
Not a single ray declining,
Till I reach eternity.

Soon I need thee, star no longer,
Thou in darkness mayst expire,
When I have a light much stronger,
And possess what I desire.

Eng. Mag.